commit the mistake of emphasising one side of the
Truth and concluding from it or acting upon it to
the exclusion of all other sides and aspects of the
Infinite. The realisation "I am That" is true, but
we cannot safely proceed on it unless we realise also
that all is That; our self-existence is a fact, but we
must also be aware of other selves, of the same Self
in other beings and of That which exceeds both
own-self and other-self. The Infinite is one in a
multiplicity and its action is only seizable by a
supreme Reason which regards all and acts as a one-
awareness that observes itself in difference and
respects its own differences, so that each thing and
each being has its form of essential being and its
form of dynamic nature, *svarupa^ svadharma,* and all
are respected in the total working. The knowledge
and action of the Infinite is one in an unbound
variability: it would be from the point of view of
the infinite Truth equally an error to insist either
on a sameness of action in all circumstances or on a
diversity of action without any unifying truth and
harmony behind the diversity. In our own principle
of conduct, if we sought to act in this greater Truth,
it would be equally an error to insist on our self

alone or to insist on other selves alone; it is the
Self of all on which we have to found a unity of
action and a total, infinitely plastic yet harmonious
diversity of action; for that is the nature of the
working of the Infinite.
If we look from this view-point of a larger more
plastic reason, taking account of the logic of the